Jihaad

Question 1: While it is clear that the obligation to wage Jihaad is established in the Qur'aan, are there any Ahadeeth to prove the same?

Answer: Certainly. There are many Ahadeeth that clearly prove the fact that Jihaad is Fardh (obligatory). They are:

1.

Rasulullaah ρ said, "I have been commanded to fight people until they say *Laa Ilaaha Illallaah Muhammadur Rasulullaah* ρ (There is none worthy of worship but Allaah and Muhammad ρ is the messenger of Allaah). Whoever recites this will have his property and his life protected from me, unless it be for a right owed to Allaah (when his property or life needs to be taken as capital punishment on account of a crime he commits). Further than that, his reckoning will be taken by Allaah."[1]

NOTE: The phrase "I have been commanded" makes it clear that waging Jihaad is a command of Allaah, denoting that the act is Fardh (obligatory).

Question 2: Does the Ahadeeth prove that Jihaad is the best of all good deeds?

Answer: Authentic Ahadeeth definitely state that Jihaad is the best of all good deeds.

2.

Hadhrat Abu Dharr τ reports that when he once asked Rasulullaah ρ which was the best of all good deeds,

[1] Bukhaari.

Rasulullaah ρ stated, “Imaan in Allaah and waging Jihaad in the path of Allaah.”[1]

3.

Hadhrat Bilaal τ narrates that he heard Rasulullaah ρ say, “No deed that you do is better than Jihaad in the path of Allaah.”[2]

NOTE: Although certain Ahadeeth mention that the best of deeds is salaah and others state other deeds, there is no contradiction in them all. This is because the best deed varies according to different circumstances and for different types of people.

Question 3: Did Rasulullaah ρ refer to Jihaad as the best of deeds?

Answer: Rasulullaah ρ did.

4.

Rasulullaah ρ said, “The best of your deeds is Jihaad.”[3]

NOTE: Jihaad if regarded as the best of deeds because it requires a person to sacrifice the two most beloved things, which are his life and his wealth.

Question 4: What should the Muslims use to wage Jihaad against the Mushrikeen and the enemies of Islaam?

Answer:

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[1] Bukhaari and Muslim.
[2] Tabraani.
[3] Ibn Asaakir.

5.

Rasulullaah ρ said, "Wage Jihaad against the Mushrikeen with your wealth, your lives and your tongues."[1]

NOTE: Waging Jihaad using one's life and wealth is understood. As for waging Jihaad using one's tongue, it refers to rebuking them and telling them things that are bound to burn them inside and hurt them. Nowadays, the thing that hurts them the most is to hear Muslims talking about and inviting others to wage Jihaad. This ignites their souls and burns them up.

Question 5: Can the Muslims be afflicted with a widespread punishment for not waging Jihaad?

Answer:

6.

Rasulullaah ρ said, "When a nation forsakes Jihaad, a widespread punishment will afflict them."[2]

NOTE: When a nation of Muslims forsake Jihaad, they become defenceless and weaker all the time. In the meantime, the enemy gets stronger all the time and are able to humiliate the Muslims in every manner. The Muslims then also fall prey to infighting, which weakens them further. What punishment can be worse than this?

Question 6: What is the importance attached to the dust that settles on the body of a person waging Jihaad?

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[1] Abu Dawood.
[2] Tabraani.

7.

Rasulullaah ρ said, “The fire of Jahannam cannot touch the feet that become dusty while a person is out in the path of Allaah.”[1]

NOTE: Some Sahabah ψ purposely walked when out in the path of Allaah so that they may have more dust on their bodies.

Question 7: Is fighting for the sake of one’s tribe or for wealth regarded as Jihaad in the path of Allaah?

Answer: Not at all.

8.

Rasulullaah ρ said, “The only person who is really fighting in the path of Allaah is he who fights only so that the Kalimah of Allaah can be elevated.”[2]

NOTE: The purpose of Jihaad is to ensure that the Deen of Allaah reigns supreme in this world, that evil and anarchy are annihilated and that Muslims are protected. The Mujaahid will therefore be the person who wages Jihaad for these reasons and to have oneself killed for national pride or for one’s tribe is foolish and a form of punishment.

Question 8: Will a person be rewarded for having a sincere desire to participate in Jihaad but cannot do so due to some valid excuse?

Answer: Such a person will definitely be rewarded.

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[1] Bukhaari.
[2] Muslim.

9.

Hadhrat Jaabir τ reports that he was with Rasulullaah ρ in a Jihaad expedition when Rasulullaah ρ remarked, "There are people in Madinah who have not travelled and not crossed by any valleys (with you) but who are with you (in sharing the rewards of the expedition). They are people whom illness has prevented (from joining you here)."[1]

NOTE: Jihaad is such a great deed that people are rewarded for it even when they have the desire to carry it out.

Question 9: How will a person face Allaah when he keeps completely aloof from Jihaad?

Answer:

10.

Rasulullaah ρ said, "The person who meets Allaah without any trace of Jihaad on him will meet Allaah in an incomplete state."[2]

NOTE: A person's Imaan is definitely incomplete when he has sacrificed neither wealth nor health for the Deen and has no intention of doing so either. It is evident that he values his wealth and life more than the Deen and this defect will be made evident on the Day of Qiyaamah. May Allaah protect us all from this. Aameen.

Question 10: What is the virtue of spending a single morning or evening on the battlefield?

Answer:

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[1] Muslim.
[2] Tirmidhi.

11.

Rasulullaah ρ said, "A single morning or evening in the path of Allaah is better than this world and all that it contains."[1]

NOTE: All that the world contains refers to all good deeds. A single morning or evening in Jihaad is better than all good deed because it entails sacrificing one's life and wealth and it ensures the safety of all other branches of Deen.

Question 11: Will a person be deprived of this reward if he spends less than a morning or evening in the path of Allaah?

Answer: Spending even a little while in the path of Allaah with the correct intention is a great fortune.

12.

Rasulullaah ρ said, "Jannah becomes compulsory for the person who fights in the path of Allaah for even the duration it takes between squeezing and letting go of the udders of an animal when milking it."[2]

NOTE: Another narration states that Jahannam is forbidden for the person who fights for even this duration. What else does a Muslim need?

Question 12: Swords flash on the battlefield, weapons of all type are used at random and death dances all over. What does a Muslim achieve from all this?

Answer:

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[1] Muslim.
[2] Abu Dawood.

13.

Rasulullaah ρ said, “Take note of the fact that Jannah lies beneath the shade of the swords.”[1]

NOTE: It is at the marketplace of flashing swords, flying bullets and exploding bombs where Allaah purchases the lives and wealth of fortunate Muslims in exchange for Jannah. Subhaanallaah! What a great bargain and what a great hour to have a customer like Allaah Himself!

Question 13: What type of travels should Muslims undertake?

Answer:

14.

Rasulullaah ρ said, “The travelling of my Ummah is in the path of Allaah.”[2]

NOTE: Although Jihaad is synonymous with death and is certainly difficult to endure, the spiritual pleasure that is derived by a Mujaahid far supersedes the pleasure one can derive from the most beautiful places and sights in the world. The Hadith also alludes to the fact that Jihaad is to be waged all over the world. A person can therefore travel extensively by just going out in the path of Allaah.

Question 14: What is the reward for rearing a horse for Jihaad?

Answer: The Ahadeeth mention many virtues for rearing a horse for Jihaad.

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[1] Bukhaari.
[2] Abu Dawood.

15.

Rasulullaah ρ said, "When a person rears a horse to be used in the path of Allaah with Imaan in Allaah and believing in Allaah's promises, the horse's feed, drink, dung and urine will be weighed in his scales (of good deeds) on the Day of Qiyaamah."[1]

NOTE: This means that he will be rewards for all of this. if this is the reward for what is spent on the horse, one cane well imagine the rewards for the Mujaahid spending on his own food and drink! The status of Jihaad can be ascertained from the fact that even impure substances like dung an urine receive the honour of being weighed with good deeds because of it.

16.

Rasulullaah ρ said, "The goodness of rewards and booty are tied to the forelocks of horse until the Day of Qiyaamah."[2]

NOTE: While a person will be rewarded in the Aakhirah for the horse used in Jihaad, he will also receive booty in this world when victory is attained. This Hadith also makes it evident that Jihaad will remain until the Day of Qiyaamah.

Question 15: Is there any virtue attached to keeping guard when out in Jihaad?

Answer:

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[1] Bukhaari.
[2] Bukhaari.

17.

Rasulullaah ρ said, "Te fire of Jahannam shall never touch two types of eyes; those that weep out of fear for Allaah and those that remain awake while on guard in the path of Allaah."[1]

18.

Rasulullaah ρ also said, "Standing on guard in the path of Allaah is better than the world and all its contents and that space in Jannah that can be occupied by a whip belonging to any of you is better than the world and all it contains."[2]

NOTE: The Ahadeeth are filled with virtues for standing guard while in Jihaad in the path of Allaah. In fact, a Hadith tells us that the rewards for standing guard in the path of Allaah shall continue accruing to a person until the Day of Qiyaamah.

Question 16: What is the reward for shooting an arrow in Jihaad?

Answer:

19.

Rasulullaah ρ said, "The person who fires an arrow in the path of Allaah shall have this as a light for him on the Day of Qiyaamah."[3]

NOTE: It is through Jihaad that the darkness of Kufr is eliminated and the light of Islaam is illuminated. A Mujaahid will therefore have light in exchange for an

[1] Tirmidhi.
[2] Bukhaari.
[3] Bazzaar.

arrow that he fires. The same rewards will accrue to a person who fires a bullet. Many other Ahadeeth extol the virtues of this as well.

Question 17: What about the person who forgets archery after learning it?

Answer:

20.

Rasulullaah ρ said, "The person who learns archery and then forsakes it is not from amongst us." Another narration states that such a person "has disobeyed me."[1]

NOTE: Forsaking archery refers to forsaking Jihaad, which is a means to destruction.

Question 18: Does a martyr experience great pain when he is being martyred?

Answer: Not at all. In fact, he experiences great pleasure and enjoyment.

21.

Rasulullaah ρ said, "All the pain that the martyr experiences at the time of martyrdom is like the bite of an ant."[2]

NOTE: The Arabic word "*Qarsah*" (translated above as 'bite of an ant') really refers to a pinch with the two fingers. Because of the enjoyment of martyrdom, the pain of the physical martyrdom is felt only as a little pinch.

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[1] Muslim.
[2] Tirmidhi.

Question 19: Is a Mujaahid sinful for being frightened on the battlefield?

Answer: He is not sinful, but is rather rewarded.

22.

Rasulullaah ρ said, "When a person's heart is filled with fear in the path of Allaah, his sins drop off just as the (dry) fronds of a palm tree drop off (when shaken)."[1]

NOTE: The sins of a Mu'min are forgiven whenever he experiences any pain or difficulty. A cowardly person therefore earns more rewards than a brave person as he fights in the path of Allaah. Bravery is nevertheless an extremely great bounty.

Question 20: Is there any reward in instilling fear into the enemy?

Answer:

23.

Rasulullaah ρ said, "The person who will earn the greatest rewards is he who holds the reins of his horse before the enemy, instilling fear into them as they instil fear into him."[2]

NOTE: An important facet of Jihaad is instilling fear into the hearts of the enemy.

Question 21: What is the virtue of fasting while out in Jihaad?

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[1] Ibn Abi Shaybah.
[2] Ibn Asaakir.

Answer:

24.

Rasulullaah ρ said, "When a person fasts while in the path of Allaah, Allaah will keep him a distance of seventy years from Jahannam."[1]

NOTE: Because a person is close to Allaah when out in Jihaad, every deed he carries out will be multiplied in reward.

Question 22: Will it be compulsory for Muslims to march in Jihaad when commanded to do so by their Ameer?

Answer:

25.

Rasulullaah ρ said, "March in Jihaad when you are commanded to do so."[2]

Question 23: Are there any worldly benefits to waging Jihaad?

Answer: The Qur'aan and Ahadeeth state many benefits of waging Jihaad, but we will cite only one by way of example:

26.

Rasulullaah ρ said, "Fight (in Jihaad) and you will be healthy and earn booty."[3]

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[1] Bukhaari.
[2] Ibn Maajah.
[3] Ibn Abi Shaybah.

NOTE: Centuries of experience bear testimony to the fact that by waging Jihaad, a person attains both health and wealth (from the booty).

Question 24: What is the best of Sadaqah?

Answer:

27.

Rasulullaah ρ said, "The best of Sadaqah is the shade of a tent in the path of Allaah (providing a Mujaahid with a tent), a servant supplied in the path of Allaah and a young camel given in the path of Allaah."[1]

NOTE: All these three things assist the Mujaahideen in Jihaad and make things easier for them. Since Allaah loves the Mujaahideen, any assistance rendered to them pleases Allaah.

Question 25: Will a person receive the rewards of Jihaad if he fights only for gaining the booty?

Answer:

28.

Rasulullaah ρ said, "When a person wages Jihaad only with the intention of earning a rope, he will receive only that which he intended."[2]

NOTE: It is therefore clear that a person will be rewarded only for that which he intends because Allaah never wrongs a person.

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[1] Tirmidhi.
[2] Nasa'ee.

Question 26: The people of the previous Ummahs made attempts to please Allaah by resorting to monasticism and engaging in spiritual exercises. Is there monasticism for this Ummah?

Answer:

29.

Rasulullaah ρ said, "There is a form of monasticism for every Ummah and the monasticism of my Ummah is Jihaad in the path of Allaah."

NOTE: Monasticism refers to forsaking the pleasures of this world. Together with achieving this, a person also sacrifices his life and wealth when out in the path of Allaah, making Jihaad a deed even better than monasticism. Another purpose of monasticism is to protect people from a person's evils. When waging Jihaad, a person is not only protecting people from the evil within himself, but is protecting all of mankind from the evil of Kufr.

The Arabic word "rahbaaniyyah" (monasticism) is derived from the root word "Rahab", which means "fear". It therefore refers to engaging in Ibaadah out of fear for Allaah. The Mujaahid also does this together with sacrificing his life and wealth. The monasticism of previous Ummahs therefore has no significance in this Ummah because we have the great bounty of Jihaad.

Question 27: While one person is using his weapons to fight the enemy on the battlefield, another is engaged in worshipping Allaah in humility at home all day and night. While they are both doing good, which of the two deserves more reward?

Answer:

30.

Rasulullaah ρ said, "Verily a person's standing in the battle ranks in the path of Allaah is better than his engaging in worship at home for seventy years."[1]

Question 28: What is the virtue of spending in the path of Allaah?

Answer: The Qur'aan and Ahadeeth contain many virtues of spending in the path of Allaah. If one looks at them with conviction through the eyes of the heart, one will spend everything one has for it. We will cite just three Ahadeeth here:

31.

Rasulullaah ρ said, "The person who spends anything in the path of Allaah will have his reward multiplied by seven hundred."[2]

32.

Rasulullaah ρ also said, "When a person spends anything in the path of Allaah, he will have the reward added to his scale of deeds every morning (he will receive the rewards every day)."[3]

33.

[1] Tirmidhi.
[2] Tirmidhi.
[3] Ibn Abi Shaybah.

Rasulullaah ρ said, "On the day when there will be no shade (the Day of Qiyaamah) Allaah will grant shade to the person who assists a Mujaahid in the path of Allaah, the person who assists a warrior in his need and the person who assists a *Mukaatab* slave to pay for his freedom."

NOTE: Jihaad is an Ibaadah and a mission that will continue until the Day of Qiyaamah and just as it requires a person's life, there is also a great need for one's wealth. It is for this reason that the Sahabah ψ gave everything they had for Jihaad.

Question 29: Does Allaah assist the Mujaahid?

Answer: Although nothing is compulsory for Allaah to do, He has taken upon Himself the responsibility of doing certain things. One of these is to assist the Mujaahid, which is mentioned in several verses of the Qur'aan and several Ahadeeth.

34.

Rasulullaah ρ said, "It is incumbent for Allaah to assist three persons; the Mujaahid in the path of Allaah, the Mukaatab slave who wishes to pay for his freedom and the person who wishes to marry to safeguard his chastity."[1]

Question 30: Has Rasulullaah ρ spoken about a decisive battle with the Jews?

Answer:

35.

[1] Tirmidhi.

Rasulullaah ρ stated, “You (Muslims) will fight the Jews to the extent that when one of them hides behind a rock, the rock will call out (to the Muslim) saying, ‘O servant of Allaah! There is a Jew behind me. Kill him!’”[1]

NOTE: This will take place during the last battle just before the Day of Qiyaamah when all the Jews will be killed and the earth will be rid of them.

Question 31: Is there any reward for taking care of the family of a Mujaahid in his absence?

Answer:

36.

Rasulullaah ρ said, “Whoever prepares a warrior to fight in the path of Allaah has also fought in the path of Allaah and whoever cares for the family of the warrior in the path of Allaah has also fought in the path of Allaah.”[2]

NOTE: When a Mujaahid knows that his family are being taken care of at home, he can fight with peace of mind and a stronger resolve. It is for this reason that the person caring for his family will also receive the reward of fighting in the path of Allaah.

Question 32: Does any Hadith speak of Jihaad in India?

Answer: Certainly.

37.

Rasulullaah ρ said, “Allaah will protect two armies from my Ummah from the fire of Jahannam. The one will be the

[1] Bukhaari.
[2] Bukhaari.

army who will wage Jihaad in India and the other will be the army to fight by the side of Isa bin Maryam υ."[1]

NOTE: There are other narrations discussing this subject as well.

Question 33: Allaah speaks about preparing "*Quwwa*" (power) to fight the Kuffaar. What is referred to by this *Quwwa*?

Answer:

38.

Hadhrat Uqba bin Aamir τ reports that he heard Rasulullaah ρ say from the pulpit, "'Prepare whatever *Quwwa* you can for them'. Take note that *Quwwa* is archery! Take note that *Quwwa* is archery! Take note that *Quwwa* is archery!"[2]

NOTE: The Arabic word '*Rami'* (translated above as archery) actually refers to 'throwing/shooting'. Therefore, also included in the ambit of archery is target practise with a gun and everything else that can be fired, such as missiles, rockets, etc. Nowadays, any sensible person will agree that military power lies in firepower and whoever has more of this will be that more powerful.

Question 34: Will Muslims suffer any deficiency in livelihood by forsaking Jihaad in the path of Allaah?

Answer:

39.

[1] Nasa'ee.
[2] Muslim.

Rasulullaah ρ said, “Whenever a nation forsakes Jihaad in the path of Allaah, Allaah afflicts them with poverty.”[1]

NOTE: When the Muslims forsake Jihaad, they become cowardly and weak. The Kuffaar, who will always remain enemies of the Muslims, then become stronger and are able to harm the Muslims in every field. They then impose sanctions and cripple the economy of the Muslims, preventing them from making any economic progress. Even if they do make some progress, they remain indebted to others and are always in danger of being destroyed.

Question 35: Does archery and similar forms of practice not fall into the category of futile pastimes and sport, which is not encouraged in Islaam?

Answer:

40.

Rasulullaah ρ said, “Ensure that you practise archery because it is the best form of sport.”[2]

NOTE: Although practising archery appears to be a futile sport, the noble purpose for which it is undertaken make it an act that attracts rewards. The same applies for swimming and all other forms of exercise that are of use in Jihaad.

Question 36: Is the du’aa of a Mujaahid more readily accepted?

Answer: Certainly. Because he is beloved to Allaah, his du’aa on the battlefield is specially accepted by Allaah.

[1] Ibn Asaakir.
[2] Tabraani.

There are several Ahadeeth to substantiate this. we will suffice by quoting one:

41.

Rasulullaah ρ said, "The warrior in the path of Allaah, the person performing Hajj and the person performing Umrah are the guests of Allaah. When they call to Him, He responds and when they ask of Him, he grants them (what they ask)."[1]

NOTE: Forty one Ahadeeth have been quoted in brief concerning Jihaad. Blessed will be the man, woman or child who will memorise these Ahadeeth and encourage others to wage Jihaad by conveying these Ahadeeth to them.

May Allaah shower His choicest mercies on the best of His creation, our leader Hadhrat Muhammad ρ and upon his family and companions.

3 Rabee'uth Thaani 1417 A.H.
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[1] Ibn Maajah.